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PATRIOTISM, says Bolingbroke, must be founded in great principles, and supported by great virtues. Patriotism, as Webster defines it, is, love of one's country; the passion which aims to serve one's country. It is certainly a good word, and significant of what should be cherished, especially by Americans. We have noticed of late, however, in certain discussions to which we have listened, and papers we have read, a disposition to reject the word altogether, and the idea or passion which it signifies. Patriotism is getting altogether below par. Men have grown so loving, and their notions have so stretched out, that nothing short of Philanthropy will answer their purpose. They wish to embrace all mankind, not only in the kindly sentiments of the heart and gentle offices of good will, but in political rights, institutions, privileges and so forth! We have little faith, we must say, in the philosophy of those men who can see no goodness or benefit in patriotism. We have no faith in the benefit resulting to the world from that sort of system coming in vogue, which considers patriotism too poor a quality to be respected, and which requires all our political action to be based, so far as theory goes at least, upon philanthropy.

The theories alluded to may be well illustrated, we think, by a man who has a barrel of corn, which he wishes, in his benevolence, to bestow upon the needy. He has poor neighbors who would be greatly benefited by a portion of this corn. His benevolence, however, is widely extended—he cannot confine his kind offices to a few. He deals out his corn to the widest extent, and supplies each poor and needy person with a single kernel, and it all becomes exhausted and nobody is helped.

Miller Excitement.

We learn that some thirty citizens of Orrington have become so much excited with the advent theories of "Father Miller," as to neglect all business and to live upon their substance by selling stock from their farms and the furniture from their dwellings. They have set the twenty third of next month as the day when the world will be destroyed and they shall be caught up in the air to meet their Lord.

The Selectmen of Orrington have given public notice, by paid bills, that several persons named, are to be placed under guardianship and all persons are cautioned against purchasing any property, real or personal of them, as all contracts or deeds will be void on account of their incompetency to manage their affairs. It is certainly deplorable, that men with families and who have provided for their wants and accumulated property, by years of industry, should be so much overcome by these theories of Mr Miller, as to neglect all business, throw off all care for the future and expose themselves and their families to the peltings of the pitiless storm of poverty. The number of these believers is increasing in Orrington and all seem to follow the lead of selling out all they possess to supply immediate wants and to leave the future uncared for.

The Washington correspondent of the New York Express speaking of the arrival of Mr Polk and of the crowd of office-seekers at Washington, remarks that Mr Polk will find friends that he never dreamed of. Some who are already upon the ground look as lean as Cassians, others with 'spectacle on nose and pouch on side,' look like some Judahs who having betrayed their friends now carry the bag to get the reward of betrayal. Now and then you see one, like "the fat boy" of Maine, "with

The Downfall of Santa Anna.

The downfall of this military despot in Mexico, would be hailed with greater satisfaction if such downfall would result in greater benefit to the people of Mexico. But the people there, however they may struggle, are at present unqualified for a Republican government. A despotism of some kind they are destined to have and must have. Whether the change from one kind of despotism to another will be of any advantage to them is yet to be proved. It is certain that Santa Anna, in the desperation of his fortunes, pursued a sanguinary course which tended to excite the most implacable hatred of a large portion of the people and it is quite probable his life will be sacrificed.

The following particulars will be read with interest:

Santa Anna had written to the President, General Herrera, on the 10th ult from his camp, near Puebla, soliciting passports for Senor Haroy Tamariz and General Cortaz and Mendoza, late of his suite; He also begs passports for himself, that he may leave the country, and, as he says, "seek abroad a home where I might end my last days;" He states that he has already given up the command of his army to Gen. Morales, who would proclaim the Constitutional Government.

He authorizes certain Commissioners to announce to the Chambers the renunciation of the Presidency, and states that he has sacrificed his "property and all that a man holds most dear." Alone he resisted the contempt and outrages manifested against his person, and these expressions alone could never have driven him to take this resolution; fearing, if he remained, some conspiracy would be formed against his life—unfortunate enough already to the nation and himself—for this reason only he has resolved to separate himself from his faithful and valiant army.

He continues, "no doubt the august Chambers know how to respect the rights of a citizen that has well served his country and has poured forth his blood for her," and that they will not interrupt his embarkation no more than he did the embarkation of those "who like himself had the disgrace to occupy the supreme command of the Republic."

He had made several attempts upon the city of Puebla; attacking it at the head of four thousand troops, one half of which were cavalry. In these endeavors he was repulsed with considerable loss.

Soon afterwards he left the army at about four leagues below Puebla, with an escort of several hundred men, and proceeded towards Jalapa. Before arriving at that city he parted with his escort, and attempted to make his escape to the mountains in the disguise of a friar.

On the 15th of January he was discovered in a baranca, (ravine) near a little Indian village called Jito, some leagues from Jalapa by a couple of Indians who were hunting. The dogs belonging to the Indians became restive and furious, the Indians followed the direction of their barking and found the Dictator, who offered them his watch and money if they would guide him to his hacienda. This they refused to do, but gave the alarm, and he was taken prisoner.

When he was captured he had taken off his cork leg on account of the inflammation produced by walking upon it, and was carried by his servants.

Col Boardman met Paredes on the road between Mexico and Puebla, marching at the head of the Government forces, to give Santa Anna battle; but the fortunes of the despot became so desperate that he deserted the army and was captured before Paredes came up to him.

In a letter from the captive ex-President to the Governor of the Department of Vera Cruz, dated Jalapa, 17th ult., he complains most bitterly of his treatment by his guards and the populace. He says his habitation presents the appearance of a guard room, with a sentinel constantly by his bed—he cannot sleep—the officials will permit none of his friends to have any intercourse with him,—and in fact, his condition is vastly more degraded than what he remained a prisoner in the hands of the Texans. His entry into Jalapa resembled a triumphal procession, conducting him as a conquered foe to his country. "Indeed," he continues, "I would prefer death to such insults—which are neither noble nor decent."

difference, seeing no departure from morals or economical progress in the tenure. The emancipation movement about 1830 affected me as it did most persons at the time; and I felt some new and pleasing emotions springing up in my bosom when I had resolved, in common with my lamented brother, to liberate my slaves. I authorized him to put my name to the Emancipation Society formed about that time in Mercer County. In the same year I went on to Yale College, in a Free State. I was not blind, and therefore saw a people living there luxuriously, on a soil which here would have been deemed the high road to famine and the almshouse. A city of ten or fifteen thousand inhabitants rose up in the morning, passed through all the busy strife of the day, and lay down again at night in quiet and security, and not a single police officer was any where to be seen. There were more than five hundred young men congregated from all climes, of various habits and temperaments, in the quick blood of youth and all-conquering passion, and there was not found in all the city, so far as the public were aware, a single woman so fallen as to demand a less price for her love than honorable marriage. A grey-haired Judge of seventy years and more, in a life time of service, had pronounced sentence of death upon but five criminals in a whole State, and three of these were brought down to ruin by intemperance. I had been taught to regard Connecticut as a land of wooden nutmegs and leather pumpkin-seed; yet there was a land of sterility without paupers, and a people where no man was to be found who could not write his name and read his laws and his Bible. These were strange things; but far more strange, passing strange, will it be, Kentuckians! if you shall not come to the same conclusion to which I was compelled—that liberty, religion and education were the cause of all these things, and the true foundation of individual happiness and national glory. In 1835 I introduced a Common School bill into the House of Representatives of Kentucky; it was lost. In 1838 I had the pleasure of voting for the present Common School law, in common with a great majority of my contemporaries. Before 1840, I was convinced that universal education in a Slave State was impossible! Whilst I now write, the eight hundred thousand dollars now set aside, from the proceeds of the sale of public lands, for Common Schools, surreptitiously appropriated to internal improvements, confirm my conclusion. There is not a single cent in the great Commonwealth of Kentucky appropriated to the education of her people. C. A. Wickliffe, in a convention of Teachers, in 1840, at Frankfort said: "If Slavery and Common Schools be incompatible, I say let Slavery perish." The sentiment was met with tremendous applause. Men of Kentucky! what say you? Time has proved that they are incompatible; not a single Slave State has succeeded, from the beginning, in a general education of her citizens. Governor Hammond, of South Carolina, says in his message to the Legislature: "The Free School system is a failure. Its failure is owing to the fact that it does not suit our people or our government." Experience and reason have long proclaimed the same unwelcome fact.

Whilst Mr. Wickliffe was speculating I was acting. By aid of the law of 1833, I hoped ultimately to emancipate the State from ignorance poverty and crime. Kentucky called upon all her sons, by all the glorious memories of the past, by all the fond hopes of the future, to resist those who, by the repeal of that law and a retrograde movement, would sink her into the everdying night and 'lower deep' of perpetual slavery. The time had at last come, when I was to play the selfish time-server for office and temporary elevation, or planting myself upon the eternal principles of truth, justice and reason, looking to conscience, to posterity and to God, to fall proudly in their cause. What though I be 'a fanatic or an enthusiast,' in holding that slavery is contrary to the Declaration of American Independence, the Constitution of the United States, the common law of our English inheritance, and in violation of the laws of nature and of God—the effects of it are beyond all controversy; the monumental hand of time has written them in characters of horrible distinctness—turning the dewy heavens into brass, and scathing the green earth with sterility and decay. The whole South cries out with anguish against this or that measure of natural injury; implures and denounces in alternate puerility; makes and unmakes Presidents; enacts and repeals laws with a petulance and recklessness, more worthy

comes worth (losing the value of the slaves, \$5,000) \$35,000. If it rises to \$150 per acre, three times its present value, and I must sincerely believe it would do in twenty years after emancipation, the man owning 1,000 acres of land, not worth \$50 per acre, would be worth, under the free system, \$145,000. Now this assertion is fully proven by facts open to all. Kentucky was settled by wealthy emigrants; Ohio by laborers. Kentucky is the senior of Ohio by nearly one half the existence of the latter. Kentucky is the superior of Ohio in soil, climate, minerals and timber, to say nothing of the beauty of her surface—and yet Ohio's taxes for 1843, amounted to \$2,361,482 81, whilst Kentucky's tax is only \$343,617, 66. Thus showing Ohio's superior productive energy over Kentucky—Ohio has 23 electoral votes to our 13, and outstrips us in about the same ratio in all things else. A comparison of the older free and slave States will show a more favorable balance sheet to the free labor States; whilst the slave States have greatly the advantage in soil, to say nothing of the vastly greater extent of the territory of the slave States.

Massachusetts produces more in gross Manu-factures yearly, than all the Cotton in the Union sells for! Let Louisville look to Cincinnati and ask herself how many millions of dollars slavery cost her? All our towns dwindle, and our farmers lose, in consequence, all the slave system. Every farmer bought out by the slave system, sends off one of the consumers of the Manufactures of the towns; when the consumers are gone, the mechanic must go also. A has acquired another 1,000 acres of land, but B has gone to Ohio with the \$50,000 paid for it, and the State is that much the poorer in the aggregate. A has increased his apparent means, but his market has flown to lands governed by wiser heads than the land of Slavery can boast. Beef from Fayette sold this Spring in the city of New York for \$6 per hundred, but the expense of carriage was \$3 per hundred; thus, for want of a Home market, which cannot exist in a slave State, the Beef farmer loses one half of the yearly proceeds of his farm. Slavery costs every man in the community about the same price—one half or more of the proceeds of his labor, as the price of lands has already shown.

Political difficulties thicken around us—war, for the perpetuation of this curse, threatens us in the distance; dark clouds of bloodshed, dissolution and utter ruin lower on the horizon; the great national heart lies bleeding in the dust, under the relentless heel of the slave power! It requires no very quick eye to see that the political power of Kentucky is gone forever, unless she takes a new tack and revives under the Free Labor system. Having, in truth, no common interest with the slaveholding policy of the South, we bear all the evils of the alliance without any of the supposed compensating benefits which slavery confers upon the cultivators of rice, sugar and cotton. The South is beginning to be supplied with produce from States nearer them in distance and facilities in transportation than ours, whilst she is already too poor to buy from us; we look for markets almost exclusively to Cincinnati, and New York, and New Orleans, which last is but the outlet to the other nations. Until Kentucky is prepared to go all lengths for Slavery, she is powerless; not pro-slavery enough for 'the chivalry,' nor free enough for the free—between the two stools she founders on the ground.

Christians moralists, politicians and merely let-laborers feel these bitter truths. Kentucky never will unite herself to the slave empire, born of Southern disunion, then let her, at once, lead on the van for freedom. Let the cry of liberty less powerful than the cry of slavery to more the hearts of men! Let us then be just and fear not. Let us liberate our slaves, and make friends instead of enemies for the evil day; for all the signs of the times proclaim that the elements of revolution are among us; when the crisis comes, if we are free, all will be safe; if not, no man can see the end. British emancipation has come before us, proving all things safe. The price of lands in the colonies is admitted on all hands to have risen in value, in spite of all the enemies of freedom; these are the eternal and undisputable proofs of successful reform. The day you strike off the bonds of slavery, experience and statistics prove the prophecy of Thomas Jefferson, that the ratio of the increase of the blacks upon a given basis, diminishes, compared with the increase of slavery, while the influx of white immigration swallows up the great mass of the African race, in the progress and civilization of the more energetic white. Amalgamation of the two races, so affectually dreaded by some pro-slavery men, is far less in the free than in the slave States; this all men know